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E S S A Y

TOWARDS ILLUSTRATING

THE ANCIENT HISTORY

OF THE

BRITANNIC ISLES;

CONTAINING

AN EXPLANATION OF THE NAMES

BELGÆ, SCYTHÆ, CELTÆ, BRITIANI, ALBANICH,

EIRINNICH, CALEDONII, SILURI, &c. &c.

INTENDED AS

A PREFACE TO A WORK ENTITLED,

A VINDICATION OF THE ANCIENT HISTORY

OF IRELAND.

By C. V. K.

הלך כל־קדמונים יחפש החכם

SAPIENTIAM OMNIUM ANTIQVORVM EXQUIRET SAPIENS.

Ecclesiast. ch. xxxix. v. 1.

L O N D O N,

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M DCC LXXXVI.

THE ANCIENT HISTORY
OF THE
BRITANNIC ISLES



BY G. V.
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E S S A Y

TOWARDS ILLUSTRATING

THE ANCIENT HISTORY

OF THE

BRITANNIC ISLES.

THE Irish Manuscripts contain a more perfect account of the emigrations of the Armenian-Scythians, Persians, &c. from the banks of the Caspian and Euxine Seas, to the Islands of the Mediterranean, to Africa, to Spain, and to the Britannic Isles, than any history hitherto known.

The detail of these emigrations perfectly correspond with the Punic Annals, translated out of the Books of King *Hiemfal's* Library for Sallust; they agree with the traditions of the *Breberi*, alias *Showab*,

alias *Amazing's*, of the Mountains of Barbary, even in the name of their leader; they agree with the most ancient Armenian History, written by *Moses Chorenensis*, in names and facts; and, lastly, they correspond with the most authentick Spanish Historians.

Consequently, these Mss. cannot be the forgeries of Irish Monks of the 9th and 10th centuries, as has been asserted by some modern writers too hastily.

Many of these Mss. were collected into one volume, written in the Irish language, by Father Jeoff Keating. A translation of this work into English appeared many years ago, under the title of *Keating's History of Ireland*.

The Translator, entirely ignorant of ancient Geography, has given this history an English dress, so ridiculous, as to become the laughing-stock of every reader.

The Euxine Sea, of the original, becomes the Baltic in the translation; the Island of Sicily, Gothland; Gadiz is France; and Frange, or Farangah, (as the Arabs write it) that is, Turquestan, alias Touran, is translated into Gaul.

These blunders gave room to a modern Author* to observe, that the Irish historians jumped from the Baltic to the Nile, and from the Nile to the Baltic, as easy as a man steps over a gutter. He should have learned the language of the original before he had ventured to criticise.

Thus has the Irish History been looked upon as the most fabulous of all histories, and on that account unworthy of attention.

If fable in ancient history is made the criterion of its validity, we must explode that of all other Nations, except the Jews. The Arab writers have

* The Writer of the Southern Tour in Ireland.

met with a good reception in the learned world, yet their works are full of fabulous narrations, wonders and incredibilities: they not only deal in fictions, but discover a most remarkable ignorance in Chronology. Yet these faults have not so far prejudiced the learned against them, as to think them in no particular deserving of credit. The Authors of the English Universal History declare the ignorance of the Arabian writers, in chronology, even when they treat of Events that happened not many centuries before the Hejra! And Niebuhr who lately travelled in Arabia, with advantages that fall to the share of few of our modern travellers (being both a scholar and a Philosopher), informs us, that the Arabs were utterly ignorant of the ancient history of their own country.

The Greeks, to whom we are much indebted, are still more fabulous: they knew little of the Geography of the Globe; and the Romans less. To use the expression of a learned Orientalist*, they were like a fine lustre in a large hall: they might diffuse their rays a great way around: but they could not illuminate all the extremities: they could not throw light into every dark recess. The judicious Quintilian thought he passed not too severe a censure when he wrote, *Græcis historicis plerumque poetica similem esse licentiam*. And Strabo is yet more severe. "Though the Greek historians have pretended to give a history of Cyrus, and his particular Wars with those who were called *Messageta*: yet nothing precise and satisfactory could ever be obtained: not even in respect to the war. There is the same uncertainty with regard to the ancient history of the Persians, as well as that of the Medes

* Richardson's Dissertation on Eastern Lang. p. 291.

“ and Syrians : we can meet with little that can be
 “ deemed authentic, on account of the *weakness* of
 “ those who wrote, and their *uniform love of fable*.
 “ For finding that writers, who professedly deal in
 “ fiction without any pretensions to truth, were re-
 “ garded : they thought that they should make their
 “ writings equally acceptable, if in the system of
 “ their history they were to introduce circumstances
 “ which they had neither seen, nor heard, nor re-
 “ ceived upon the authority of another person : pro-
 “ ceeding merely upon this principle, that they
 “ should be most likely to please people’s fancy, by
 “ having recourse to what was marvellous and new.
 “ On this account we may more safely trust to He-
 “ siod and Homer, when they present us with a
 “ list of demigods and heroes, and even to the
 “ tragic Poets, than to Ctesias, Herodotus, Hella-
 “ nicus, and writers of that Class. Even the ge-
 “ nerality of historians who write about Alexander
 “ are not safely to be trusted : for they speak with
 “ great confidence, relying upon the glory of the
 “ monarch whom they celebrate, and the remoteness
 “ of the countries in which he was engaged ; even
 “ at the extremities of Asia, at a great distance
 “ from us, and our concerns. This renders them
 “ very secure ; for what is referred to a distance is
 “ difficult to be confuted *.”

In another place Strabo goes on in the same strain.
 “ The writers, who must necessarily be appealed to,
 “ were in *continual opposition*, and *contradicted one ano-*
 “ *ther*. And how could it be otherwise ? for if they
 “ erred so shamefully when they had ocular proof,

* Strabo, Lib. ii. p. 774.

“ how

“how could they speak with certainty, where they were lead by hearsay *?”

The Grecians, says Mr. Bryant, were grossly ignorant in respect to foreign events, they were a bigoted people, highly prejudiced in their own favour; and so devoted to idle tradition, that no arguments could wean them of their folly †.

After such a weight of Evidence, says Mr. Richardson, is there great presumption in supposing, amidst so much error, some amendment possible? Can there be any impropriety in the enquiry, how far the records, and the historians of a people, might, in respect to their own annals, correct the mistakes and the fictions of strangers? Or, can there be much harm, in directing, if possible, the attention of ingenious and learned travellers to the discovery of such ancient materials, as might tend either to authenticate, or to confute the historians of more modern times ‡? How slender, indeed, were the best pretensions of the Greeks to any real knowledge of the history, language, or manners of ancient Persia! Xenophon and Ctesias were amongst the few who could have even an opportunity of consulting authentic records; yet, by a singular fatality, there are not two productions of antiquity more questioned than the *Cyropædia* of Xenophon, and the *Annals* of Ctesias.

Notwithstanding the sentiments of Plato and Cicero, the *Cyropædia* has been followed, as an authentic history, by Africanus, Josephus, Usher, Prideaux. And the authors of the *Universal History* consider its authority as far preferable to that of Herodotus. Scaliger, Erasmus, and many others, look upon it, on the contrary, as a mere collection of fig-

* Lib. XV. p. 1006.

† Mythology, vol. I. p. 100. and 143.

‡ Dissert. p. 396.

ments. Dr. Jackson, declaring it to be more feigned than real, says, "it has misled every writer who has attempted to follow it." The Doctor, at the same time, styles Herodotus the most accurate and faithful historian, and considers Ctesias in a very different light from the learned in general. To Ctesias, on the other hand, Sir I. Newton pays small regard; but to Herodotus, notwithstanding the Anathema of Strabo, he looks up with high respect. He calls him, after Cicero, the *father of History*, and endeavours to reconcile with him every point of early chronology. When such men differ, who can decide*?—Ubi tanta est contentio, ibi vel nullam vel incertam esse veritatem †.

Yet, as St. Paul said in another case, I think we may say in this, That *God hath not left us without a witness*, but hath given us certain notes and marks, if we were so diligent as to mark them, whereby we may easily point out the original habitations of the first colonies of mankind. Among the various expedients by which learned men have tried to clear up the mist that hangs over the early accounts of all nations, none has been so generally approved in theory, or so successfully applied, as that which makes identity or remarkable similarity of language, manners, and religious observances, its principal foundation. Both ancient and modern criticks, proceeding on this plan, have made such deductions from very scanty premises, as almost challenge the certainty of strict demonstration.

The subject, however, is by no means exhausted: in the extensive field of etymology especially, there

* Differt. p. 300.

† Vossius.

is ample room for every proficient in every tongue to exercise his industry as well as ingenuity. Whoever will be at the trouble of comparing the common Irish, spoken vernacularly at this day, in the western skirts of Europe, with the languages of the East now in use, and with those which for ages past have been preserved only in books, will not easily be persuaded that chance ever produced the plain analogies that every where present themselves to an observant eye. Chance may, and often does, produce resemblances; but whole tribes and species of relatives and correlatives must have their foundation in nature, whose works are variously uniform.

It is unreasonable to suppose, that the proper names of men, places, rivers, &c. were originally imposed in an arbitrary manner, without regard to properties, circumstances, or particular occurrences: we should rather think, that in the earliest periods, and especially where the use of letters was unknown, a name usually conveyed a brief history of the thing signified, and thus recorded, as it were, by a method of artificial memory; manifest and numerous instances of this are the Patriarchal names recorded by Moses.

The Poets were also the only historians of the Heroick Ages; and they, imitating the former usage, are full of epithets expressive of remarkable qualities, properties, or local exploits. The first prose writers studied more to please after the manner of the Poets, than to inform their readers; and therefore are their works filled with improbable stories, said to be preserved by tradition, and with extravagant fictions, chiefly calculated for amusement. Even the most approved ancients must be read with extreme caution, compared with others, and with themselves, sifted by the rules of just criticism, and sometimes
subjected

subjected to the severe torture of etymological disquisition.

After this concession, the most sanguine advocates for the authenticity of the ancient Irish monuments, still remaining, cannot take it amiss that we apply the same touchstone to domestick as to foreign vouchers. By such analysis perhaps some rays may be admitted, whereby to discover "*who were the ancient inhabitants of not only the British Isles, but of a considerable part of Western Europe.*"

And this is not the only advantage we shall reap by such an investigation: many passages, in the writings of the inspired penman, become elucidated thereby; religious customs and ceremonies, borrowed by the Jews from the idolatrous nations in the East, are often expressed by a single word; the true signification of which is not to be found in the Hebrew, Chaldean, or Arabic languages: the same words are frequently to be met in the Irish MSS. denoting the same ceremony, and this so described, as to leave no room for conjecture; for example, *Samac*, *Smat*, or *Smag*, in Irish, is the palm of the hand: at the coronation of a King, or the ordination of a Priest, the Chief Priest passed the palms of both hands down the temples of the Prince or Priest, and he was then said to be *smac'd*; hence *smacd* or *smact*, signify authority; one set over the people: *crioch-smacd* a Government, from *crioch* a Territory; and, as a verb, *smacdam* is to govern. The same word is used by Moses, when he put Joshua in authority, with the same ceremony. "And Joshua the Son of Nun was full of the spirit of wisdom; for Moses ~~had~~ *smac'd* him, laying his hands upon him: and the Children of Israel hearkened unto him, and did as the Lord commanded Moses." (Deutr. 34. v. 9.) A second example is in the Irish word *amarcall*, i. e.

Signum X, that is, the sign with which the *Emir*, or Noble, was anointed on the forehead between the eyes : it is the ancient Hebrew, Samaritan, and Irish X Thau ; and hence arose the Office of the Jewish Priests called *Immorcalim*, or *Immarcalim*. These, and many other examples, will be fully detailed in the course of this work *.

The Annals of Ireland testify, that the ancient Irish were the descendants of Magog, consequently they were Scythians. As such they have been esteemed an illiterate and savage people. The Authors of the Universal History, to support a system, and too closely adhering to Greek authorities, deny the use of letters to the Scythians ; yet when they come to treat of the Tartars (the descendants of these Scythians), they confess, it is more than probable, that the Tartars had the use of letters, from the earliest times ; and a modern author insists, that the Irish had not letters, before the coming of Patrick into the Island : the reader will find such undeniable proofs of the ancient Irish having had the use of letters, and of having been skilled in all the sciences of the times, as will leave great room to regret the destruction of records, monuments, &c. by our zealous Christian missionaries on their arrival in that Island.

As Scythians, the inhabitants of the Britannic Isles, prior to the final settlement of the Cymmerig, or Welsh, from Gaul, were to be deemed a barbarous people. The modern historian making no distinction between the Nomade or Northern Scythian, and the civilized or Southern Scythian of Armenia, has treated them as the Great Montesquieu has the

* The Coptic *snaroud*, benedictus, is also the Irish *snarrod*, anointed, *Smeared* in English.

Tartars, and drawn conclusions which are by no means supported by their manners or their government.

Few circumstances, says Mr. Richardson, have been less attended to, by some of our greatest writers, than a proper distinction between the ruder and the more polished people who fill the immense extent of Tartary. Men totally dissimilar are grouped together under one indiscriminate character, merely because they are known in Europe by one general name*.

With the Greeks, all were barbarous but themselves. The Hebrews, whose ancient Schools and Academies shone in all the learning of the Ages in which they flourished, were yet barbarous in the eyes of the Greeks. *Judæos barbarorum esse ineptissimos*: ideoque solos illos, nullum inventum vitæ utile, peperisse. (Apollonius, ap. Joseph. contra Apion).

The Spaniards, whom Strabo allows to have been a lettered people from an early period, were still denominated Barbarians, by the pedantic Greeks.

Grecia llamava Barbara a la gente
que sus Ciencias, i Ritos, no bevia,
de que fingió en Parnaso tener fuente.

Roma, quando usurpò la Monarquia,
i junto con las ciencias, a su Erario
el Tesoro del Mundo concurría.

* Dissert. p. 146. It seems probable from Herodotus, that neither the Scythians nor the Thracians were unacquainted with the Assyrian letters. (Un. Hist. vol. XX.). A considerable part of the Scythians had a *body of laws*, to regulate their conduct by, is attested by Ephorus. (Item, History of Turks, Tartars, &c.). The Scythians have been highly extolled by Ephorus and Strabo, for their wisdom, justice, integrity, and most sublime friendship—it should seem therefore, that this people had not only an excellent system of civil and religious institutions, but likewise a most powerful motive to an observance of them. (Idem.)

Al inculto Español su tributario
tambien le llamò Barbaro, i agora
es nombre de ignorantes ordinario.

(Lupercio Leonardo. p. 74).

In the following pages, it will appear, that the body of Magogian Scythians, of whom we treat, were a polished people before they left Asia; the first astronomers, navigators, and traders, after the flood, and courted by the Arabs, the Canaanites, the Jews, and Egyptians, to settle amongst them. That, from their first settlement in Armenia, they soon passed down the Euphrates to the Persian Gulph, round the Indian Ocean, to the Red Sea, up the coast of the Mediterranean almost to Tyre. The Greeks knew them by the names of the Phœnicians of the Red Sea, by *Ithyophagi* and *Troglodytæ*: in Scripture they are called *Am Sûm* or Ship people, and *Naphuth Dori* or Maritime folks.

These soon mixed with the Dadanites and Canaanites, allied with them, and were absorbed under the general name of Phœnicians; yet still amongst themselves were distinguished as the Sons of Japhet *Gadul*. These assertions the author of this Vindication thinks can be well supported by sacred and profane history, and with great deference submits them to the learned reader.

The Greeks (and the Latins their Copyists) have made strange havock of the names *Gothi* and *Scythi*: from a fondness for the letter S, they frequently prefixed it to the proper names indiscriminately with other words, and thus confounded two nations as different in their origin as any two people can be; this has been justly observed by the learned *Ihre. Lex. Suio Goth. in voce Goter. viz. " id tantum monebo, " Græcos qui vocibus sæpe S præposuere, Gothorum " nomen*

“nomen in *Scytharum* commutasse, quippe qui do-
cent, ipsosmet indigenas nomine *Scytharum* semet
non appellasse.”

To a common reader, it must appear the reveries of an etymologist to compare the language and deities of the Brahmins with those of the ancient Irish; but to the philosopher, who has perused the works of that learned astronomer, Monsieur Bailly, there will appear solid reason for so doing: the Brahmins and Guebres were originally a mixture of Dedanites and Persians, or Scythians. Fohi, the civiliser of the Chinese, was a Scythian. The Japanese were Scythians.

Anacharsis, a Scythian, was admired by Solon, for his learning. Abaris, an Hyperborean Scythian, and Priest of Apollo, was revered by all Greece for his profound wisdom and learning. Suidas testifies that he wrote a Treatise on Theogony, and several other works. Hunc Abirim, teste Suida, præter alia multa, scripsisse Theogoniam; ideoque Mundi origines: nam ea conjuncta erant apud veteres. (Burnel. Archæo. Phil.)

Deucalion, who carried the worship of Adonis into Syria, was a Scythian. Zoroaster, if not a Scythian, at least studied Astronomy in Scythia; Astronomy took its rise in the Lat. of 49° or 50°; here the Arts had their birth, and from thence spread towards the South.

It will not be surprizing to find a people, at length fixed in a sequestered corner of the Globe, whose history by their frequent migrations must consequently depend much on tradition, work up the events of their ancestors in Armenia, Persia, Assyria, Spain, &c. into one history of the country they at present possess: nay even to borrow events of their other Colonies,

Colonies, which never were transacted by themselves: it is a foible common to all other nations.

I must beg leave to repeat, that, whenever I mention the *Irish*, I mean also the *Erse*, or Highlanders of Scotland. From a long attention to their ancient history, manners, religion, antiquities, and language, we pronounce them to have been one people; the possessors of the Britannic Isles, before the arrival of the *Cymmeri*, and by them thrust to the North of Scotland, to Ireland, and to Man: in vain, therefore, do these nations dispute for seniority.

Many plausible arguments have of late been used, by the writers of Scotland, to prove the antiquity of the *Erse* over the *Irish*. The most ingenious are those of Dr. Macpherson, whose errors I beg leave to rectify*. “He says, that the indigenal name of the *Caledonians* is the only one hitherto known among their genuine descendants, the Highlanders of Scotland. They call themselves *Albanich* to this day. All the illiterate Highlanders are as perfect strangers to the national name of *Scot*, as they are to that of Parthian or Arabian. If a common Highlander is asked of what country he is, he immediately answers, that he is an *Albanich* or *Gael*.

“It is unnecessary to produce authorities to shew that the island, which now goes under the name of Britain, was in early ages called *Albion*. To search for a Hebrew or Phœnician etymon of *Albion* has been the folly of some learned writers. In vain have some attempted to derive it from the White Cliffs near Dover, or from a Greek word, which signifies a certain species of grain, or from a gigantic son of Neptune.

* Critical Dissertations on the origin, antiquities, &c. of the Caledonians, by John Macpherson, D. D. minister of State, in the Isle of Sky.

“ In the Celtic language, of which so many dif-
 “ ferent dialects were diffused over all the European
 “ nations of the West and North, and, let me add,
 “ the Scythians of Asia, the vocable *Alp*, or *Alba*,
 “ signifies *high*. Of the Alpes Grajæ, Alpes Pœninæ,
 “ and the Alpes Bastarnicæ, every man of letters
 “ has read. In the ancient language of Scotland,
 “ *Alpes* signifies, invariably, an eminence. The
 “ Albani near the Caspian Sea, the Albani of Mace-
 “ don, the Albani of Italy, and the Albanick of
 “ Britain, had all the same right to a name founded
 “ on the same characteristical reason, the height or
 “ roughness of their respective countries. The same
 “ may be said of the Gaulish Albici near Masselia.

“ It was natural enough for man, who had been
 “ once settled in the low plains of Belgium, to give
 “ the name of *Alba*, or *Albin*, to Britain, on com-
 “ paring the face or appearance of it to that of their
 “ former country. And it is to be observed, that
 “ almost all the local names of the Celtic tongue are
 “ energetical, and descriptive of the peculiar pro-
 “ perties or appearance of places.

“ That all the territories once possessed by the old
 “ Caledonians were formerly called *Alba* in Galic,
 “ and Albania in the Latin of the latter ages, is cer-
 “ tain beyond contradiction. But had the Scots of
 “ Britain come originally from Ireland, their Latin
 “ name would have been very probably Hiberni, and
 “ their Gallic one undoubtedly remain Eirinich.

“ To strengthen the observation I am to make, it
 “ is almost needless to mention the Ionians of Asia,
 “ the Phocæans of Gaul, the Boii of Germany, &c.
 “ all these, and other innumerable colonies, who left
 “ their native countries, and planted themselves in
 “ foreign regions, made a point of retaining the pro-
 “ per

“ per names of those nations from which they were
 “ originally sprung.

“ Had the Scots of Britain been a colony from
 “ Ireland, in spite of all the hard things said by
 “ Strabo, Mela, Solinus, and others, to the pre-
 “ judice of the old Hibernians; nay, if the universal
 “ consent of mankind, instead of three or four an-
 “ cient writers, had agreed in calling the Irish Sa-
 “ vages, Cannibals, &c. the Scots, notwithstanding,
 “ would have admired their ancestors superstitiously,
 “ and retained their name, rather than degrade them-
 “ selves into *Albanich*. But no British Scot has ever
 “ yet called himself an Hibernian in a learned lan-
 “ guage, nor *Eirintch* in his own mother tongue.
 “ Every Scot who understands the Galic calls him-
 “ self, as I observed before, either *Gael*, that is, one
 “ of the Celtæ, or *Albanich*; in other words, a ge-
 “ nuine Briton.”

The Doctor first produces good authority, that the name of Albania was common to the whole Island, and not locally confined to the Mountainous parts of Scotland. The general features of England are not mountainous, particularly that part opposite the Continent would not appear so to a Belgian. Consequently, Albania was not derived from *Alb* or *Alp*, high. We must, therefore, seek the Etymon in some other language. The learned Doctor has forbidden any researches for the word in the Oriental tongues: this is presumptive; he must not exclude that of the *Pæno-Hiberni*, the inhabitants of the Island before the Britons arrived; those inhabitants who gave names to all the great features of the country, which Llhwyd observes, are not derived in the Welsh Dialect.

In the Erse or Irish we find *'ban*, the corruption of *Laban*, to signify light; the word is Phœnician and Chaldee, from לבן, *laban*, inflammare, whence אלבן,

B

Alban,

Alban, Lux matutina, Oriens, Aurora. (Bochart*). In like manner from the Hebrew לָהָב *lahab*, *Tomasfin* derives לָהֵט *lahet*, whence Lux, lumen; Saxon *Leoht*, Angl. *Light*.

The division of the Country between the Euxine and Caspian Seas was into Iberia and Albania, i. e. עֵבֶר *Ebr.* and אֲלָבָן *Alban*, or West and East; hence Iberia a name of Spain and Ibernæ, or Hibernia, the Ultima habitatio, or habitatio Occidentalis †.

The local positions of the two Britannie Isles consequently gave the names of Iernia and Albania; that is אֲבָרֻן-אֵי *Abarun-ai*, the West Island, and אֲלִבְלָאֵי *Alban-ai* the Eastern Island—from the first comes Ἰερυν, the Lake, near Tarteissus ‡; and hence Lough *Ahern*, now called *Erne*, in Ireland, which discharges into the Western Ocean. The Chaldees wrote this word אֲוִרְיָא *Aoria* ||, whence the Irish *Iar*, the West §; from *Alban* we have the *Albus pagus*, a Myoshorno distat duobus, aut tribus curribus, versus ad Ortum **.

Hence also, I think, is derived פֶּה-חָרֻן *Pe-harun*, i. e. the Ripa Occidentalis, now the Pyrenæi, be-

* In like manner אֹר, or, Lux, lumen, splendor, illuminatio Lux matutina, mane, diluculum. Ignis accensus et lucens, flamma; focus. As a verb, אִיר, and אָר, or and ar, luxit, iluxit אִירִי *hir*, illuminavit lucem emisit, illustravit, lucidam fecit: inflammavit.

† Bochart, G. S. C. 654.

‡ Bochart, Geo. Sacr. C. 605.

|| אֲוִרְיָא *Occidens* in usu Persico per antiphrasin. Plantavit in עֵרֶב.

§ *Fuin* or *Fuineach* was another name of Ireland, synonymous to *Jerna* from the Syrian *Fenia* or *Phenia*, occasus solis. In a former work, I have observed that the Irish might have named the Erse *Eilebonnach*, or the good tribes, to distinguish them from the Britons whom they named *Gai-ban*, or the white foreigners, i. e. גַּי-לָבָן.

** Ptolemy.

cause

cause they extend to the Western Shore, as the אלבן, Alban, or Alpes, do to the Eastern of Gaul *.

I acknowledge that Alp, or Ailp, in the Irish and Erse, do signify high; but I deny the words were ever applied to Topographical descriptions, because they do not betoken a great eminence or altitude; Alp in that case became *Alr*, as *Alt-Oisín*, i. e. Oisín's Mountain in the County of Donegal, which the Scots would remove to their own Country if possible; the root of which is by Ol, or Hol †, i. e. *excelsus*; or such an Eminence was expressed by *Mul*, as the Mul of Cantire in Scotland; the Mountains of Belamulach, in County of Waterford in Ireland, &c. &c. from מול Mol, Exaltatio, Eminentia. Alp implies a small altitude, a hill, an ascent, and is expressed by the Letter A; see the Irish Dictionaries: hence it signifies a Cart, a Waggon, a Chariot, because it elevates the rider. It is the Oriental Alp or Alep, the first letter of the Alphabet, which signifies in Chaldee the *Trunk of a Tree*, out of which all the rest of the Alphabet did grow; it is therefore expressed in Syriac and Arabic by a single stroke |, |; in Samaritan it resembles the trunk and branches נ. As it signifies the trunk of a tree in Chaldee, so it expresses a ship, not only because the first Vessels or Canoes were made of the trunks of trees, but because it resembles *Navis ingens*, a large Ship with its trees or masts, with an additional Alep, as אלפא; whence, in Syriac, *Alphra* a Sailor, and probably the name Alphred, Alphric, &c. hence A in Irish a small eminence, and N in Hebrew, *super*.

These names were evidently given by an Oriental

* The Spanish name of the Pyreneans, is *Montes de Aspa*, from *אפס* aphas terminus finis Vesper. Heb. *Aphse-Erets* finis terræ, &c. The Spanish name corresponds with *Pe-barun*.

† Gebeln. Diët. Etym. Latin.

people, who colonized the Western part of the World, who called that division of the Globe ערב orb, whence Eorp or Europa, and the Heberides on the West of Scotland.

Who, on discovery of the Britannic Isles, named the Eastern *Albania*, and the Western *Ierna*, or *Iberna*.

Who finding the North of Scotland (that is, the Northern part of the Eastern Island), cold and barren, named it Choleadinah, i. e. חול Chol. terra frigida, sicca & sterilis דנה denah, Orientalis; Who still finding a country more eastward, named it Dinahmarchk, i. e. דנה denah, Eastern, מרחק merhk. more distant.

Who finding the Scylly Islands to be barren rocks, called them שולדראש Sulah-rash, i. e. the barren-head land, whence Silures; and who finding Britain to abound in minerals, named it עפרותיני aprutinai, i. e. * Terra mineralis, whence the Irish name of it Brutan-aoi; and who finding an Island central between Britain and Ireland, named it מנדז Mendz, whence *Manx*, or the Isle of Man; yet the poets derive the name from Mananann; or the God of the Sea, as hereafter †.

Who gave the name Castiraoi to the Silures, because they abounded in tin, a name brought with them from Caucasus; for *Cau* or *Co* signifies a mountain, and *Cas* oar, iron oar, *Castir*, tin, lead, i. e. Royal Oar, concealed in the earth, whence the Chaldaic and Arabic קסטירא Castira ‡.

* Plantavit at ארץ.

† Irish Meahon. Pers. Miyanè, the center. Et opes habitantes (mendz) in medio *umbilico* terræ. Ezek. xxxviii. 12. Chaldee.

‡ Sclavonire Kofiter, stannum. Suio-Gothice Kaster plumbum, Gr. κασσίτερος. (Vide Tomassin. Gloss. Hebr. Ihre. Lex. Suio-Goth.) N. B. Cas or Ceas is Oar in general. Iron stone often lies above ground, but lead and tin are castir, concealed in the earth; hence the learned Tomassin derives the Chald. Castira, quasi כסתר, celare.

Who,

Who, for distinction sake, named another Island on the West coast of Scotland **בוא** Bua, i. e. Occasus Solis, whence **א** Ai, regio, insula & Bua, formed the name Euboea, both on that coast and in the Mediterranean, their situation being all to the westward; hence *Bua Sacæ*, the Western Navigators, or Basques, or Bascanians of Spain, a name given them by the Tyrians, from their being the first navigators to the West, a name they gloried in and still preserve.

In vain, therefore, do the Scots and Irish endeavour to boast of their antiquity over each other; both were in possession of the Britannic Isles at the same time; both were driven to their present abodes in the same instant. One, inhabiting the Eastern Island, called himself *Albanich*; the other, inhabiting the Western Island, properly named himself *Iarnach*, or Eirineach; but both preserved the general name of *Gaedhl*, or **גדול** Gadul, i. e. the descendants of Japhet, by Magog, to distinguish themselves from the Sons of Gomer, &c. with whom they mixed in their migrations. In vain do the Scots make a distinction betwixt *Gaodhal* and *Gaël*; their ancestors wrote it *Gaedal* and *Gaodhal*, as the Irish, but by a vicious pronunciation, not long introduced, the *d* was aspirated and lost its sound*.

“Iar-ghael (properly Iar-gaedhil), says Dr. Macpherson, is that division of the Western Highlands which is partly comprehended within the County of Argyle. It plainly signifies the Western Gael, or Caledonians, in contradistinction to the Picts and Chaledonians, who possessed the *East* coast of Scotland.” Can there be a stronger proof of our derivation of the name Caledonia?

* By Gal or Gall, the Erse and Irish mean a foreigner; hence, in all their writings, Gall an Englishman or low country Scotchman; Galldachd, the low country of Scotland. (See Shawe's Dict. of the Erse and Irish.) Guuidhyl, Scotia et Hibernia. Lexicon Geogr. Ferrarii.

“ They never called themselves Scots,” the Doctor says ; yet he informs us, “ that the procurators, sent
 “ by the states of Scotland, to plead their cause
 “ against King Edward, before the Court of Rome,
 “ contended strenuously, that the Scots were de-
 “ scended from Scota, the daughter of Pharaoh King
 “ of Egypt. That this Scota came into Scotland,
 “ together with her son Erc, whom she had by Ga-
 “ thelus, or Gadelus. That Argadia, or rather Iar-
 “ ghael, derived its name from the progeny of that
 “ son and father. In fine, that the old name of
 “ *Albania* was changed into that of *Scotia*, as soon as
 “ the Scots were settled in that Island; and the Scots
 “ did, ever since that period, retain their name and
 “ independance, while the Britons of the Southern
 “ division changed their name and masters fre-
 “ quently *.”

This is the History of the Irish, and of all the Gaedhal. In the following pages we shall shew the allegorical meaning of Scota, Pharaoh's daughter, and the true derivation of the name of Scythians.

If this was not the general ancient history of all the Southern Scythians, how comes it that the Caledonian history should correspond in all particulars, fabulous and real, with that of the Irish? If the Caledonians had really lost all records of their origin, can it be thought that so wise a people would, in the 13th Century, have borrowed of the Irish a history, that in all appearance is so full of Romance.

The fact is, it was the tradition of the bards and seanachies of both nations, who were one people from their departure from the Caspian Sea (many ages before the birth of Christ), till the 16th Century of the present Æra, when it was thought proper to make a distinction through national prejudice.

* Dissertation, p. 14.

Very little is to be found in history, sacred or profane, of the Sons of *Magog*, expressly by name; all agree that he was the father of the Scythians, and originally planted in *Armenia* with *Meshech* and *Tubal*.

Berosus, a Chaldæan by birth and a very ancient historian, affirms, that *Scythia* was the first King of *Armenia*; and that his history was collected from the books of the *Scythians* and *Chaldæans*. From hence they extended into *Mesopotamia*, *Bactria*, and Eastward to *Hindustan*, *Thibet*, *Tartary*, and to *China* and *Japan*. *Sacæ*, nam & *Bactrianam* occupaverunt, & optimam *Armenia* tellurem, quam a se *Saccasenam* denominaverunt *. The Empire of the Scythians over *Asia* was 1500 years anterior to that of the *Assyrians* †. The Scythians having at different times very remote, possessed different parts of *Asia*, their Colonies frequently changing their name, easily lost the remembrance of their origin ‡. The Scythians conquered *India* and *Asia* before the time of *Abraham*, the father of the people of *God*. He is modern comparatively speaking with the *Sacæ*: with them we must seek for the most remote antiquities, and their history is the most ancient of all histories §. The *Monguls*, descended from the *Sacæ*, live at present in the same Country possessed by their Ancestors. The *Kalkas*, a tribe of the *Monguls*, inhabit the ancient *Serica*, watered by the *Kerlon* and *Salinga*. These *Kalkas* extend to the *Indias*, to

* Strabo, L. XI. p. 511.

† Recherche sur l'origine des Arts de la Grèce. The Arabian writers are of the same opinion, as we shall shew hereafter.

‡ Idem.

§ Idem.

Tibet, and to the frontiers of *Cbina* *. The *Japoneſe*, deſcendants of the *Scythians*, ſtill preſerve the name of *Sacæ*, in *Sakai* one of their principal Cities. *Nan-gan-Sakai*, *Amanga-Sakai* mark the *Nang* and *Amang* of the *Scythians*, from whom many of the Mountains, Rivers and tracts of Country of Japan, have taken their denomination *.

Armenia was originally of great extent; the *Irish* hiſtory extends it from the *Caspian* and *Euxine* Seas to the junction of the *Tigris* and *Euphrates*, and from the *Tigris* Weſt to the *Mediterranean* Sea. De Herbelot ſays, that the Eaſtern people often gave the name of *Armeniab* to thoſe nations, the Greeks and Romans called *Parthians*, or *Persians*, for both derive from the ſame Origin; the letter *th* is pronounced as *S* by the *Turks* and *Persians*; and in another place he ſays, the Country of Armenia was the ancient Parthia.

Arminah the Arabic name of Armenia. This diſtrict, according to Eaſtern Geographers, is much more extenſive than the Country ſo called by Europeans, being in general conſidered as nearly the ſame with ancient Parthia. Richardson's Arab. Dictionary. See alſo Moſes Choronenſis.

Hieronymus & plerique Hebræorum, omnes Aramæos Syros eſſe credunt, ab Aram filio Semi genus & nomen fortitos. Quod quia bis per omnia cum antiquorum pugnat ſententiam, quam Plinius è monumentis vetuſtis in lucem revocavit, viz. “ ultra

* Idem. This author is ſupported in this ſettlement of the *Scythians* in Japan by ſeveral Arabian writers, and by Dr. J. G. Scheuchzer in his Hiſtory of Japan. The Doctör had reſided in China and in Japan, and having ſhewn that they differed from the Chineſe in language, religion, manners, and cuſtoms, draws their origin from the Northern banks of the *Caspian* ſea. See our collation of the *Japoneſe* and *Irish* languages. Colleſtanea, D^o X.

“funt Scytharum populi, Persæ illos Sacas in universum appellavere a proxima gente, Antiqui Aramæos.”—Quò tamen utrique parti sit satisfactum, concedamus Aramæos alios esse ab Armenis, & eos quidem quos Græci Syras vocant, Hebræorum lingua Armæos, ab Armo dici: illos autem, quos Scythas nominamus, antiquitus dictos, & illos quidem Aramæos esse; verùm non Hebraica, sed sua, id est, Scythica lingua—confitendum erit a Judæis totam *Scythicam*, *Armeniam* vocari. (Goropius Becanus Indo-Scythica L. 5.

Our Magogian Scythians thus seated on the Caspian, Euxine, and Mediterranean Seas, and on the great Rivers, Euphrates and Tigris, and on the Persian Gulph, were by necessity, the first navigators. The first boats were simple, made of a tree, hollowed to contain one man; these served for inland navigation: hence עץ Es, a tree and ספי Si, a ship, is written Esf or Essi in Irish, which signifies a ship.

So אלפא Alpha in Chaldee is the trunk of a tree, and a ship; hence the שפן-עץ Es-ais, i. e. the shipman, or tree-man of Sanchoniatho, the *Ufous* of Philo, having taken a tree and broke off its boughs, first ventured upon it in the Sea. *Crann-snamb*, i. e. a floating tree, is a common name for a boat in old Irish.

The twisting of the small branches into a kind of Watling, and covering them with the hide of a Cow or a Buffalo, was the next and most useful contrivance for inland navigation. With these they crossed the Euxine and Caspian Seas, and even ventured on the Ocean, as the Irish of the Western Coast still do, in the same kind of boat. Hence Scoth, Sgoth, or Scuth, signifying small branches, or Wattles, that is, small branches interwoven (Arabice *Sachut Virgas*) might also signify a Skiff or Ship, the name being applied, from their use.

But

But the true derivation of the name *Sace* and *Scutbi*, i. e. Ship-men, Navigators, or Swimmers, I think, is from the Oriental שָׁחַ Sachu, or שְׁחָתָה *Sachuth*, *Natatio*, from שָׁחָה *Sachah*, or שָׁחָה *Sachah* natavit; Syriaic שָׁחָה *Sacha**, natavit, remigavit aquis: it also signifies profunditas; and shields being made of wates covered with hides, we have שָׁחָה *Shacha*, שְׁחָתָה *Shaeta*, *Gabata*, *Scutella*, whence the Irish *Sciata*, *Sciutha*, a shield, a twig basket, or any thing Concave like the ancient Target. The word is used, in the Oriental tongues, to signify whatever acts in, or upon, water; it signifies also to wash, שָׁחָה *Sacha*, lavit, ablutus fuit. quia natator non natat, nisi lavet (Schindler.) מִי־שָׁחָה *Mi Sachua*, navigable rivers, deep waters, which cannot be passed without a boat, or by swimming.—Quas sub pede transire non poterat, sed natando trajiciebant. מִשְׁחָתָה *Misutha*, balneum—and hence the Scythian or Irish *Scuth*, *Scudb*, a ship, and the Turkish *Saica*, Navigii genus, vulgò *Saque*, (Du Cange). Scytho Scandicè,

* Hence the *Showa* of Barbary; a colony of Scythi from the Caspian and Euxine seas, who peopled Africa, under Nemed, a Scythian. See Sallust Bell. Jug. c. xxi. These people call themselves *Amazir*, a corruption of the Old Arabic and Persian *Almazun*, Nacleri. (See Golius in V. Oman.) We shall treat fully of this people hereafter. They were navigators and merchants, hence their Hebrew name *Mabar* corruptè *Maur*, from מָהָר *Mahar*, pretium, merx. mercator. et תָּנָה *Tana* mercedè conducere, whence *Mawitani*. Hence their metropolis was named תַּגְגָּר *Tagger*. negociator, Græce Τύγγη, now *Tangier*. The celebrated emporium of Africa; and by transposition of Letters we have the English *Truck*, i. e. traffick, and probably it is the origin of the name *Turk*. Irish *Togra* and *Tora*, traffick, forum. Suo Gothice *Torg*, forum; cæteræ dialecti Gothicæ omnes voce hæc carent, quod facit, ut tanto obscurior sit illius origo. (Ihre) Apud Polonas *Targ*, apud Russias *Torg*, mercem, nec non mercatorem et item forum denotat. (Bohorizii Litt, Carniol. in Præfat.) Hence Host says the *Showa* are composed of Gætulians Numidians and Turks. Q. Does *Thor* the Northern Mercury derive from this word.

Skaid, Lang baat ella Skuta, Navis longa. Ibid. Skaid, Skana, Skuta, rodarferior (Verelius. Lex.). In monumentis Anglo-Saxonicis Navigii genus nominatur *Sceith*, appellatum, sed quod hoc pertinere, non autumavero (Ihre). *Sceith* a σκύτος, Corium ut navigia corio inducta (Junius).

In like manner, the words signifying a hide, do also signify a boat, as σκυθαι, Coriarii; σκυθοπολις, Coriarii Urbs, Scythopolis. In Irish, Bolgh, Bolo, a hide from בלג bolgh tegere, whence בלג Bolun, a hide; and this word gave name to the Belgi or Scythians, on the Caspian Sea, and to the river Bolga or Volga, because inhabited by these Scythians, who passed westward; whence *Plugh* in the Armenian, *Fluk* Arabicè; and Filuka, in Italian, a ship. Gr. B. βάλκη, Navis, Scapha*.

Coth,

* The Celts or Gomerites, and the Scythians or Magogians, were both named Bolgi or Belgæ, from the invention and use of the boat or ship covered with Hides. Why may not the Keltoi or Celts have derived their name from another invention in boat-building, that is, from the Phœnician or Hebrew Kala Ets? קלה Kala, signifies, assare, torrefacere, and עץ Ets a tree. קלי Kali et קליה Kalia, tostum, whence the Latin Culina, and non a colendo igne, ut ait Varro. (Tomassin. Gloss. Hebr). From the Oriental Kala, this learned Etymologist derives Κάλον, Lignum. Χάλυψ, Chalybes, ferrum, scilicet ignitum; et Χαλάνδιον, Chalandum, Navicula ad incendenda omnes alias, hinc Chalampus, Calarnus, Media Lat. dictus, Gallice Challan, bateau challan. A קלה Kala est Saxon, *Caete*. Angl. Keel, Gall. Quille, Hisp. Quilla. Forſan et hinc Chaloupe, Navis minor (Tomassin).

If then the Greeks adopted the Scythian and Oriental word βάλκη, i. e. Navis from Bolg, a boat covered with hide, whence Belgæ; by the same argument, they might have given the name *Keltoi* to the same maritime people, who we know did also construct boats, by burning the tree hollow by fire, which operation would be named by the Orientalists קלה-עץ Kalah-ets, and by the Greeks might have been corrupted to Keltoi i. e. tree-burners, for making boats, in the same manner they formed Κάλον Lignum; yet I must own, that *Kalon* is in my opinion formed of the Scythian *Keile*; Arbor; and not from Kala, ardere. So in the

Suo-

Coth, Corrach, Croich, in Irish, signify also a hide and a boat; hence the Magogians, or original Scythi, and Inventors of this kind of Boat, called themselves, or were called, *Aiteach-Cothi*, i. e. the Old Navigators or Ship-men, a name corrupted by the Latins into Attacotti; hence the Oriental מִכְתָּא M-Cutha Navis; as Croich derives also from גִּיחַ Ghor. or Khqrellis.

Hence the general name of these people was Scythi and Go-im; that is, Shipmen and Seamen; and hence *Goim* and *Cuthai* are used by the Hebrew writers to express *foreigners*, or people that came from another country by water. In like manner the ancient Persians were called *Agem*, that is, Japhetans, from *Aigh*, the Armenian or Scythian name of Japhet; the Arabs converted this word into an opprobrious meaning, and signified thereby Barbarians, but it really means no more, than those nations which are not Arabians by birth or origin, and in particular the Persians, and all comprized under the Persian Empire. The Persians called their ancient Kings *Molouck Agem*, King of the Japhetans; they would not stile their Kings Barbarians.

The posterity of our Magogians navigated the Euphrates in these Skin wattled Boats, in the time of Herodotus, who, in his Clio, gives a very particular

Snio-Gothica, Ek, an Oak, forms Eka, and Ekstock, a Ship, a boat. Scapha. inde dicta quod ab *excavato* robore confecta fuerit, quod genus navigiorum sine dubio omnium antiquissimum fuit, et quo præcipue usos fuisse veteres Gothos, et Germanos, apud auctores relatum legimus. Arnianus de Expedit. Alex. M. p. 9. Edit. Gronov. nominat eorum πλοῖα μονόφυλα, quorum apud Getas πολλὰν εὐπορίαν fuisse dicit. Plin. L. XV. c. 40. Hist. Nat. perhibet Germaniæ prædones singulis arboribus cavatis navigasse, eorūque quasdam triginta hominum tulisse. Nec dubito, quin veterum caudicæ ejusdem formæ fuerint, de quibus A. Gellius. Seneca de brevitate vitæ, &c. ibi notas. (Ihre. Gloss. Suio-Goth.)

account

account of them. "The Vessels; says he, that descend the river to Babylon, are round, and in great measure composed of skins.

"For when they have cut the ribs out of willows, growing in the hills of Armenia, they cover them with hides extended on the outside to serve for a bottom, making no distinction of stem or stern. In these vessels, lined with reeds, and freighted with merchandize, and especially with casks of Palm Wine, they venture on the river. Two men standing upright with a pole in the hand of each, one pulling to and the other putting off, direct the course of these boats; some of which are very large, and others less; but the most capacious carry the weight of 5000 Talents (about 160 tons). Every Vessel has an Ass on board, and the greatest more. After they arrive at Babylon, and have disposed of their goods, they sell the ribs of the boat with the reeds; and loading the hides on the Asses, return by land to Armenia, the River not being navigable upwards by reason of the rapidity of the stream *." Herodotus does not mention how these Hides were put on; they were sewed together with strong woollen yarn, as practised at this day in the West of Ireland; and the Omanites of Arabia, the descendants of our Magogians, continue at this day to sew the planks of their Vessels together, as we shall hereafter have occasion to mention.

In fine, these Sons of Japhet, being by situation and by necessity (on the banks of the Caspian and Euxine Seas) *navigators* and *fishermen*, had the honour of giving names to ships and boats of all manner of construction, being originally of their invention; and the names of navigating vessels in all languages are to be traced in their dialect, even at this

* Littebury's translation, p. 122.

day, namely, in the *Scythic*, and all its variations. The Hebrew, Chaldaic, Arabic, and all the European dialects retain these names, and the inventors are still known by the name of *Scuthi*, in honour and in memory of their invention.

Can there be a more honourable name than that of a *Scot*? Has any nation contributed so much to the use, or to the luxury of mankind, or to general knowledge, by bringing the learning of the world to one concentrical point? What nation on earth have so great a right to give maritime laws to all the world as the Subjects of the King of Great Britain, the descendants of these *Skuthi*, or Shipbuilders, and Navigators—Masters of the Seas these three thousand years?

The Magogian-Scythian language originally varied very little from the Hebrew and Chaldee. Even the North-Western Scythi, who took on them so many Names in their emigrations from the Caspian Sea by land to Europe, yet boast of the name of *Scuthi*, and retain most of the words relating to this Art, somewhat corrupted; though they have entirely lost many others.

For example, The *Scytho-Scandians* retain the following names for a Ship, as we learn from Verelius. Karfi, Askur, Skuta, Sneckia, Byrdingur, Skeid, Okga* (the Uig of the Irish, and the Ogyges or Noah of the Greeks) Busa, Knor, Kugg, Kuggur. The Islanders have Skeid, Jackt, a corruption of Sacha, Sachur, Scuth.

The Suio-Goths have Skuta, Julle (softened from Gaul) Naler. Flaccus L. i. Argon. says, the Phrygians called *Julas* those ships the Greeks named γαῦλος, *gaulas*; hence the *jolly boat* of the English.

* Okga, Uig, Kugg all derive from חגג choug rotundus. See Tommassin, p. 324. Hence Cock-boat.

Navy. Festus says, the Latin *Agyale* was a fishing vessel; the modern Latins wrote it *Ciula*. The Author of the Life of Alfred informs us, that King built ships called *Ciula* or *Galeja*.

Bonde is another Suio-Gothic name for a Ship. Junius says, it was the same as the *Karfi*, or *Carbhi* of the Irish, and the *Caravell* of the English, and the *Carabus* of the Latins. Isidore thus describes it. *Carabus est parva scapha ex vimine facta, quæ connecta nudo corio, genus navigii præstat*—it was then our *Skut*, the Arabic and Indian *Grabb*. Tacitus says, the Scythians called them *Camera*, i. e. houses; so in the Syriac *Noufa*, *Navis*, templum: he describes them to be built *antis lateribus, lata albo, sine vinculo æris aut ferri connexas*. Hence the Suio-Goths distinguish them by *Jax-biendu*, from *tag*, *funis*, with which they were sewed; and by *Sin-bundin*, *nervis constricta scapha*; and by *Skus-bondh*, that is *hide sewed*, or with thongs cut out of hides. These they distinguish from *Eck*, *Ekior*, *Ekstockar*, or War Ships made of trees or planks, whence *Xeb-æque*. The Northern Lexiconists derive *bonde* from *binda*; to bind; it is evidently from the Hiberno-Scythic *bunadh*, to build, to construct, whence *Curach-bunadh*, to build or construct a Ship of hides; this formed the name *Corribantes*, part of the *Dioscuri*, who were supposed by the Greeks to have been the first Ship-builders. Arabic *Curach*, *Navis longa*; hence *Coirce*, the City of Corke in Ireland, from a Settlement of the Scuthi, famed for this naval architect; the City still retains a Ship for its arms or insignia. So in like manner *Bonde* is an honourable family name among the Suio-Goths, carrying the same Armorial, viz. a Ship; Chaldaicè *כור-בנה* *Khor-bana*, to build with hides; hence *Βασιμιας*, *oixias*, *domus*, from the last comes the Gothic *Ek*, a Ship; so *Long* in Irish

Irish is a Ship and a House; it is the same in the Chinese, who borrowed it from the Japanese, originally Scythians from the Caspian Sea, by their own historical accounts.

Of these confused, or sewed Vessels, Homer is to be understood as Pliny explains the passage, L. 24—9.—Thus again Antiphilus in Anthol. Græc. 57.

Γόμφος δ' ἐκ ἐτικαλὸς ἐνόλκασιν ὁδὲ σίδηρος,
Ἄλλαι λίνω τοίχων ἀρμονίῃ δέτεται.

Non clavus æreus nec ferreus est in navibus,
Sed laterum compages lino vincitur.

The Finns carried the art with them; they built vessels of this kind to hold twelve rowers on each side, as we learn from Sturlon. T. 2. p. 324. “Bina
“navigia per Finnonēs prope lacuum finum sibi con-
“strui curavit Sigurdus, quorum afferes animalium
“nervis jungebantur, nullis compactæ clavibus fer-
“reis: interiora navis cum falce saligna ligebantur:
“duodecim utrinque ad latera confidentibus viris
“remigatoribus.”

The Tyrians, neighbours to our Scythi, seated at Dor and at Bethsean, or Scythopolis, soon learnt this art from them; using the word ספ Saph, for כח khur, a hide, for they are synonymous; they formed ספן sapan, textit, obtexit, *Sepina*, Navis, propriè magna & recta. Hence, finding our Scuthi seated at *Arth-rach* or Gadiz, and that it was so named from the Irish word signifying Shipmen. (whence the Greeks called it Erythrea); they, ambitious of the honour of being thought the only Seamen, named it Sapan, or Span, whence Spain, Hispania. In the same manner they translated the Hiberno-Scythian *Tar-sefs*, and *Tar-sheis*, i. e. ultima habitatio, ultima Colonia,

lonia, into עברא * Ibereai, whence Iberia, as Festus Avienus honestly has proved, of which hereafter :— from this סף or שף Sap, or Schap, comes our Scip, Ship, &c.

That these kind of Ships were in use over the Globe, from the Western Ocean to the Nile, is elegantly handed down to us by Lucan, L. 4. v. 130.

Utque habuit ripas Sicoris, camposque reliquit
Primum cana salix madefacto vimine parvam
Texitur in puppim, cæsoque inducta juvenco
Vectoris patiens tumidum superenatat amnem.
Sic Venetis stagnante Pado, fusoque Britannis
Navigat Oceano : sic, cum tenet omnia Nilus
Conferitur bibula Memphtis cymba papyro.

Our Magogian Scuthi, or Ship-men, being seated in Armenia, recorded the resting of the Ark, giving the name of *Leaban, Leabarn, Baris, Grad* † or *Garrad, Corrac, &c. &c.* (all signifying in Irish an Ark

* N. B. Eorp-aoi in Irish signifies the Western Country, i. e. עורף-א Regio ad dorsum.

† Labean from לבן, Arbor. Baris, from בורם Corium, כורם Coriarius Græc. *βύσσας*. ברסן aptavit Corium. Syr. burlia, Coriarius. Arabice, barj. Nautā pirata, barjat Navis magna bellica. (Gigg. Cast.) Talmud : אברוא Corium, pannum. Persicè, Berza pannum. *βύσσα*.

Neptune was named Scyphus and Scythius,

Arab. Sheza, a kind of a ship, name of a tree.

פסיל Pefil idem quod פסל Pafal or Pasal, decorticare, hinc *φασίλος*, Lat. Phazelus, Navis modica, cujusmodi olim fiebant ex uno arboris trunco dolata et sculpto, veltiam ex cortice, nam פסל pasal. dolare, sculpere, (Thomassin) and by change of letters ספל Sepel, Vas magnum.

Copticè, Esot. Mercator, navigator. Irish-Efs.

Copt. goi. egeon. Naves. Irish Uige.

The Egyptians say, the art of using the wind by means of sails was exceeding ancient. They give the honour of this discovery to *Is-is* : and says Gouget, over and above the little credit which is due to the greater part of the history of this Princess, we shall prove

Ark, Boat, or Ship), to such mountains on which it was recorded the Ark of Noah rested; and at the same time adopting his name *Naui*, to signify a Ship or a Mariner*. Hence the corrupted names *Carduchi*, *Cardæi*, *Cordyæi*, *Corduani*, *Gordi*, *Curdi*, and more correctly by Al. Polyhister, *Corcyrai* †, i. e. the mountains of Arrarat. From *Nicol Damascenus* we find this mountain was also called *Baris*. “An a Græcis apud quos Βαρῖς, barbari navigiū genus est, aut ab Armeniis qui Deam coluerunt hujus nominis,” says Bochart, from this passage of Strabo, “Abus mons est prope viam qua itur Ecba-

that this discovery cannot be ascribed to the Egyptians. It is evident, that having learnt the art from the Seythians, and adopted the word *Efs*, a ship, they ascribed the honour of the invention to their goddess *Isis*. See also, *Ann. Reg.* 1769.

* *IN* Navis.

† Quia Arabice *Corcur* est navis prælonga; navis magna. Bochart. Carica navigii species, Navis oneraria, (Du Cange,) used in Richard II's time; Caricum, onus, id. whence cargo.

In the history of Armenia by Moses Choronenfis, we find the Bolgi or Bolo, under the name of *Acrad*: this in Arabic is the plural of *Curd*, or the Curdi of Curdistan, and in the Persian history they are said to have descended the Euphrates and Tigris; and settled in *Cutha* or Nabath of Babylon: that is, says D^e Herbelot, about the Nabathean fens; and here they were distinguished by the name of *Zobak*. Some have thought that they were originally Chaldæans, and that they were named Keldan or Chaldæans, the Cashdanim of the Hebrews and Arabs.

(D'Herbelot.)

We must here observe that the Nabathean Fens are said to have been called *Cutha*, and that an ancient King of Babylon there cut many canals from the Euphrates into the Paludes, and from thence into the Tigris. *Cuth* or *Cuth* in Irish is a Canal; a foss, a ditch; on this last branch stood *Apamia*, and at the forks of the Euphrates and Tigris stood *Corke*, or *Corche*, in Irish *Cuirche*, the city of Corke. Nimrod Gigas is effret qui effodit aliquot fluvios in *Al Irac*, quas deduxit ex Euphrate, et dicitur ejusmodi esse flumen *Cutha* in via *Cupha*. (Ahmed). In Persic, Irak, or Erak, or Ark, is also a Canal, the same as *Cuth* in Irish, changed by the Arabs into Kufb.

“ tana,

“tana, præter Baridis deæ templum.” We shall hereafter shew that *Barr-eas* was *Luna*, and that the Egyptian *Isis* received her honours as a Navigator from the Irish word *Efs* or *Iß*, a ship. Bochart thinks *Baris* may be a corruption of the Hebrew ברית *berith*, i. e. *foedus*, *Quia in illo ipso monte Deus fædus contraxit, non tam cum Noa, quam cum hominum genere universo, inde data in signum fæderis.* This leads me to the true derivation of the name of *Armenia*. The Magogians or Armenians always recorded this Covenant of God with mankind, and annually celebrated the *Mion*, *Armion*, or *Breith*; and hence *Ar-mion-ia*, literally implies the country of the Mountain of the Covenant*.

The Prophet Jeremiah records the Mountain of the Ark and of the Covenant, in chap. 51. ver. 27. “Set ye up the standard in the land, blow the trumpet among the *Goin*: prepare the *Goin* against her; call together against her the Kingdoms of *Arrarat*, *Minni* and *Aschenaz*.” for the Hebrew *Mini* the Chaldee has מני הר *har-Mini*, the Mount of the Covenant. And here I must observe, that *Arrarat* is a Scythian name for the mountain of the Ship, for *Art*, or *Aorth*, or *Arth*, is a Ship, and *Ar* a mountain: in the Egyptian language *erbot*, as *gin-erbot*, navigatio, in Irish *Artbgim* navigare; for *gin* in Egyptick, and *gim* in Irish, is the verb *facere*. I am led to this derivation, seeing the Hebrew Etymologists have gone so much out of the way for an explanation of *Arrarat*, viz. אררט *maledictio tremoris*; aut ex Hebræo et Syro *maledictio*, five *lux currentis*: and we learn from *Haitho*, the Armenian, that the name of the mountain in their language is *Aurth*, which perfectly

* *Perficè Armun*, a pledge, an earnest, surety, stipulation, any thing by which a promise is confirmed (Richardson). *Ar-nen* name of a mountain near Bursa in Bythinia. (Do.)

corresponds with the Irish *Aorth*, or *Arthrac* a Ship. So *Ao bor* and *Eathar* from *Eatharac* a Ship, from תורה, *thora* pellis & *ac* water : hence the Phœnician Hercules was named *Melic-artus*, or *Melec-Aorth*, the King of the Ship, or the Sailor of the Ship *: it is therefore probable that אורט was originally אורט the *Vau* being mistaken by Copyists for ר R †.

The Magogians ‡ honoured Noah by the name of *Oig-uige*, *Sathar-naoi*, *Ceistur* or *Keisturus*, *Fear-taomhan*, that is, the Giant or Hero of the Ship ; the Ship Voyager, the man of the Ocean, whence the Greek *Ogyges*, Saturnus § the Chaldee *Xifuthrus* and the Etruscan *Vertumnus*, i. e. Neptune.

Keist, or *Ceist*, in Irish is an Ark or Ship, in old Persian *Keshti*, hence *Runjburi Keshti*, a trading Vessel ; *Keshti Noah*, Noah's Ark. *Abydenus*, who records the name of *Xifuthrus*, is supposed to have

* Hence *Melicerta* son of *Athamas* King of *Thebes*, was transformed into a Sea God : worship was paid to him by the Greeks, and games instituted to his honour.

† *Alterum igitur duorum in Genesi accedit, vel pro Arraret, Aruat est legendum, ut Arca dicatur in montibus Tauri confidisse, vel si a flumina tota Arpenia major Arrarat vocari concedatur. Goropius Becanus. Indo-Scyth. l. 5.* This author has mistaken the sense of *Arth*, deriving it from ארית *arith*, rivus, stagnum, in Irish *arrith* : the mistake of the Hebrew copyists (if any) lies in the first R, which should be V ; viz. אורט *aurt*.

‡ *Midacritus. Plumbum ex Cassiterides insula primus apporavit Midacritus. Plinius, L. VII. c. 36.* *Bochart* thinks this name is corrupted from *Melicartus* the Phœnician name of *Hercules* ; but *Midacritus* is evidently the Egyptian name of the same person : in that language *med* is a preposite, as *med-neb* dominatio, from *nebei* dominus, *med-ouro* regnum, from מורא *rex*, whence מורא *Pharaoh* : *med fabe* sapientia from *fabe* sapiens, in like manner *med-erhot*, a sailor, i. e. *Midarchot*, whence *Midacritus*, by the transposition of a letter.

§ *Sathar* or *Seathar*, Lord, it is also a name of God. In Phœnician שוטר-נה *Soter-Noah*, Dominus Noah. In Irish *Seathar-naoi*, either Dominus Noah, vel Dominus Navis.

taken

taken his abstract from the Archives of the Medes and Babylonians, but we find no such word for a Ship in the Chaldean Language. *Carb* is another name for a Ship in Irish (in Arabic *Grab*). עריבא *ghariba* Ch. Navicula. Carabus. קרביט *Karbit*. *pellis* & *Cia-Cairb* or *Cia-Crab* was a name of *Noah*, i. e. the man of the Ships : this was the *Cecrops* or *Noah* of the East, *Naoi* and *Naoib* (Arab. *Nahbua*), is a Ship and a Sailor : in Egyptian, *nebi* (natatio), *neph*, *Nauta* : *tonn* is the Ocean, the Sea, hence *Neptunus* : and from *Cia-naib*, the man of the Ship, I conjecture came the Greek *Καυβης*. *Niobe* was the same person, though by the Greeks mentioned as a woman. See *Xenophon de æquivocis*, & *Dickenfoni Delphi Phœniciz*. p. 163. *Cabal* is another Irish word for a Ship. *Cablach* a fleet. *Cablacan*, a mariner. *Cablachda* naval : in the Chaldee חבל *Chebal*, & חובלא *Chobla* *Nauta* ; from *Naoi* is derived the Chaldee אני *ani*, & אניה *ania*, a Ship*.

Various

* From קיס *Kis*. Lignum, or חשת *Kest*. *Salix*. קיסמא *Kisma* *frustum ligni*, קיס *Kis*. *Cochleare lignum*. *Ceas* or *Kas* in Irish is a skiff, and *Uairkeas* a cock-boat ; says *Keating*. p. 148. *Kisb* a small boat on the Thames—*Scytho-Scandice Kaus* pelles. *Kis* in Arabic is a rock or impediment under water, dangerous to mariners, whence the *kisb* a dangerous sand bank in the harbour of Dublin. The *Cissii* and the *Cuthæ* or *Chutæi* were the same people. *Chutæi enim iidem qui Cissii, nempe Sufianæ incolæ ad ortum Babyloniz*. *Bochart*, Vol. I. l. iii. c. 5. ad ortum *Babyloniz*, that is in *Oman*, where we place the *Cuthæ*. *Cissii* is from *Ceas* a ship, or skiff ; *Uairceas*, a long boat, a cock-boat ; hence one of the Irish princes was named *Uairceas*, from his constructing a number of small vessels. See *Keating*, as above.

The Arabs would call these mariners or shipmen, *Grab* ; they would call themselves *Carbae*, and *Carbanæ*, and under this name we find them in *Agatharcides*. His autem (i. e. *Cassanitis*) contigui habitant *Carbi* *Καβχοι* in continente, quam portus excipit profundus in quo plurimi fuerunt fontes : deinceps autem adhaeret gens *Sabæorum*. And *Diodorus*, Post hæc sunt *Καβχοι*.

Various are the opinions of the learned concerning the name *Scythæ*. As to the derivation some give of it from shooting, it is easily determined whether it be well grounded or not. If it could be shewn that the Scythians used a word like this to signify a bow, an arrow, or to shoot, yet this would be of very little weight, as the people themselves testify that they did not call themselves Scythians on that account. Among the Greeks, this word signified neither to shoot, nor a shooter, not even in a figurative sense; *Σκυθεζειν* rather signified to carouse; and the Medes and Persians were no less famous for shooting than the Scythians; what reason then should move them to give their neighbours the name of *Shooters*? as if bows and arrows had been unknown to them (they called themselves *Bolgi*, and the synonymous Greek word is *σύνθαι*, *Coriarii*). When Cyaxeres committed some youths to the Scythians for instruction, it was not on account of their being good marksmen, but because they were famous for hunting, to which shooting was not an indispensable qualification; and in the chase the Northern Scythians were known to excell, as much as the Southern Scythians did in navigation and commerce*. But they were all more famous for

Carbi dicti, quos sequuntur Sabæi. Pliny calls them *Cerbanî*. This mixture of people on the coast of *Oman*, particularly at *Tebama*, is noted by the Arabian Geographer. Here, says he, are wanderers from every race. Bochart derives the Carbi from קרב *Kerab* bellum, and thinks they were a warlike people; we read of them in the history of the merchandize of the Red Sea, but I don't recollect the inhabitants of the coast were ever remarkable for military exploits. Scytho-Scandicè Karfi: Anglo-Sax. Caravall. Navis.

* Mor an muirriuch im trath tonn: i. e. they trafficked much by sea. (Liber Lecanus, a very ancient Irish MS. p. 18.)

This line of Japhet derive all their names from the sea or sea shores in profane history. Cumberland, by arguments not easily answered, proves Nereus of Sanchoniatho to be Japhet. (in Irish *Naoire* a sailor). The bishop also proves that Pontus

was

for the Sword than the Bow; for Herodotus, in his account of the actions between Cyrus and the Massagetæ, says expressly, that both armies were equal whilst they used only their arrows, but that the Scythians turned the scale when they came to handle the sabres; hence the Irish never named any of their princes or generals by any words implying bow or arrow; but many were called Swordsmen, as Colpa-Cliamb, &c. &c.: or they named their Princes by some word betokening art, science, knowledge; as Scal and Scalaith, which is the Phœnician and Chaldean שׁלל intelligere, intueri, aspicere, considerare, attendere, animadvertere; hence *Scal* signifies a Prince or Governor, and *Scal-iath*, a Lord of a certain district. Omnibus autem (Scythis) nomen esse Scolotis Regis cognomen. Sed Scythas Græci appellavere,

was the son of Nereus. Pontus had two children, a son *Poseidon* or Neptune, (in Irish *Fosa-tonn* a dweller on the sea), and a daughter *Sidon*, who, being a charming singer, was the first who composed Odes (in Irish *siabnim*, to sing). Nereus, Pontus and Poseidon or Neptune, every body knows to relate to the sea and its sea shores.

The like confirmation we have from the Greek histories, that the line of Poseidon or Neptune is consistent with Sanchoniatho's genealogy here, making him the grandson of Nereus or Japhet. They own that Poseidon had seized on Attica by a stroke of his trident before Athena came there. In Apollodorus we find, that from *Oceanus* is derived *Inachus*, and in his line the eldest *Pelasgus* is placed very near the beginning. See Cumberland, Sanchon. p. 259. 268.

The bishop, with good authority, has proved the Pelasgi or Pelagi were Japhetans. All writers agree that they were Phœnicians; consequently the Phœnicians were Japhetans, and not of Ham, as has been generally imagined, from the Greeks confounding them with the Canaanites, with whom they mixed. I judge, says Cumberland, that the prime families of Japhet and Ham were seated at no great distance from each other, and sometimes had fair correspondence, and sometimes fell into wars of friendly comport between them: Sanchoniatho affords an instance in his own town *Perytus*, which he tells us *Cronus* gave to *Pesidon* and the *Cabiri*.

says Herodotus *. This, says Mr. Baumgarten, is no other than the word *Sultan*, which, among European and other adjacent Tartars, signifies no more than a Lord of the Country : The Scolati of Herodotus were, by his own account, of Royal extraction, and all of them were distinguished by a Royal appellation.

As to the name *Sacæ*, Mr. Baumgarten thinks it is derived from *su*, *soo*, *schö*, *ssata*, or *schat*, which, in the Persian, Turkish, and many Tartarian dialects, even so far as Hindostan, signify an hundred; and as it is well known, that a multitude is often denoted by a determinate number, so *Saca* or *Saga* literally signifies an hundred hords, but is understood to imply a people consisting of innumerable hords, which, says he, is certainly the proper denomination of the entire body of the Scythians †. This, I own, corresponds with Pliny's description ; *Ultra sunt Scytharum populi. Persæ illos Sacas in universum appellavere à proxima gente, antiqui Aramæos : multitudo populorum innumera ‡* ; and with the Irish *Sgoth*, a multitude, Chaldee סניאות. סנות, i. e. Cópia, multitudo abundantia, from the root סנע, augeri, abundare. We have given a derivation well adapted to historical facts.

Ptolemy properly places the *Sacæ* in Bactriana; and as *Chomar* was their Metropolis, the Authors of the Univ. History say, these must be *Gomerians*.—We shall hereafter shew that the Gomerians took a very different route, and that *Chomar* in Irish signifies a plain, or valley between hills, whence we have a *Baile-Chomara* in Ireland, a Village so called from its situation; and this is the true Origin of the name *Cimmerii*, a people living in Valleys.

* Lib. XIV. p. 226—50.

† Observ. on the Univ. Hist. Vol. II.

‡ Lib. VI. ch. xvii.

This confusion of general names made Strabo say,
 “ that the ancient Greeks called all the Northern
 “ Nations *Scythi* and *Celto-Scythi*, without distinction;
 “ but they knew little or nothing of these People,
 “ or of the Persians, Medes, or Syrians; and all
 “ they had written of them was mere fable *.”

The Author of the *Recherches sur l'origine & les progrès des Arts de la Grèce*, observes, “ that the name of
 “ *Scolati* is anterior to that of *Scythi*, and that of *Sacæ*
 “ must have preceded that of *Scolati* since the prince
 “ that bore it was born of the *Sacæ*. The name of this
 “ people, so ancient, has never been changed, or at least
 “ has received so little variation, as to be discovered,
 “ not only in China and Japan, but also in every country
 “ they originally inhabited. The *Usbeck Tartars*, a
 “ division of the *Monguls*, call themselves *Zagais*;
 “ and their Country, of which *Samarcande* is the Ca-
 “ pital, is called *Zagathaia*, or *Zagaia*, which is the
 “ same as *Sacaia*.” We shall only add on this sub-
 ject, that the learned Professor Bayer observes, that
 the word *Scythæ* was unknown to the most ancient
 Greek writers, and that it is not of Grecian origin:
 and he adds, it was not the name the Scythians
 called themselves. Bayer is so far right, that they
 called themselves originally *Bolgi*, that is, Hydemen,
 because their vessels were made of Hydes, and the
 Greeks consequently call them *σκυθαι*, *Skuthai*, i. e.
 Hydemen, *Coriarii* †, where these *Bolgi* had mixed
 with the *Dadanites*, and had traded to *Babylon*,
 where they sold the *Scoth* of their *Bolgi*; they then

* Strabo L. XI.

† The Greek word corresponding to *Bolgi*, is *σκυθαι*, i. e. *Co-riarii*, whence *Stephanus* justly derives the name *Scythæ*, and *σκυθοπολις*. *Coriarii Urbs*, i. e. *Scythopolis*. *Steph. de Urb.* p. 246. In like manner the Irish *Escip*, *Scip*. *Skiph*, a ship is the *סִיפָה* *Sichiphe* of the Orientalists, i. e. *Sicca-pellis*, or *Navis-pellis*. See p. 18.

took

took on them the name of Scothi or Scuthi, the Chaldean name for a ship, and by this name they were known on the Red Sea, where they sailed the Ægyptian ships; hence the Allegory, that their King was married to *Scota*, a daughter of the Ægyptian monarch; as Erythrus, or Hercules, was said to be married to Erytha, i. e. a Ship. They called themselves Mil-efs or Lord of the Ship, Sailors, whence the name Miles or Milesius*, synonymous to Milec-aurt or Melicartus, and probably Hercules is also derived from their *Arg-iul*, a sailing by the Compass. The Compass is said to have been known to the Chinese 1115 years before Christ (Playfair); why not to the Tartars and Scythians? *Arg* is a ship, and *iul* is to turn round, it signifies also an index. *Earc* is the Heavens, and *Earc-iul* describes the instrument turning to a certain point of the Heavens†.

The Magogian Scythians, masters of Armenia and Mesopotamia, distinguished that part of it between the Euphrates and the Ægæan and Mediterranean Seas, by the name of Jar, Jaran, Eire, or Eirin, sig-

* This is the meaning of the names in Irish, we are assured by the fragment of a very ancient poem, written, it is said, by Amergin, who was a Milesian, and arrived in the first expedition; this fragment is preserved in the Liber Lecanus or Leabar Lecan, p. 13. and concludes thus:

Tuatha mac Mileadh
Mileadh Loinge libearn.

i. e.

Lords were Milesius sons
Milesius of the Libearn ship.

Libearn is the Chaldee לברניא Libernia Naves caudicaræ et bellicæ ex tabulis crassionibus factæ unde λέγρον. (Plantavit. Lex.)

† When the Greeks came to understand that *Cuil* in the Scythian language was a club and *Err*, a hero, they thought Hercules derived from *Errcuil* or the Club-Hero, and thus they represented him; and the symbol of Hercules being the trunk of an olive tree confirmed them in the mistake.

nifying

nifying by these words, the West; they are the same as the Phœnician אֲחֻר Ahur, אֲחֻרִּין Aharon, i. e. postremus, occidentalis*. Hence we find in Rivola, that *Abiran* is the name of Armenia, and *Abirnac* an Armenian, in the Armenian language. The Country Eastward of the Euphrates, the Scythians named *Oire*, and *Oirche*, denoting the East, from אֶרֶץ or Lux, item Aurora †.—Prof. Bayer thinks this name was peculiar to *Osrhoes*, and that it was written *Urhoi* (terminatione Aramæa), i. e. Sol, Lux, Ignis ‡.—The level plains of this Country the Scythians named *Uire*, or *Ur*, words which express a moist place, a valley; hence the City of *Ur*, near *Nisibus*, on the River *Migdonius*; *Ur* also signifies Fire, Light, the Sun; hence the *Ur* of the Chaldees on the South banks of the Euphrates: the similarity of names has occasioned much confusion in the Geography of the Ancients. This part of the Country containing *Sbinaar*, or *Singara*, *Naarda*, *Migdon*, and several places recorded in the Irish History, we shall annex a Map of ancient Mesopotamia, from Bochart, Dufresnoy, &c. §

Ebir Scuit עִבְרִי שְׂחֻת, the 5th in descent from Magog, passed over the Caspian Sea, and peopled that Country, named Scythia *intra* and *extra Imaum*, or the Northern Scythians, or Hyperboreans. These people did not settle in towns, but led a wandering life, whence they were named, by the Southern Scythians, *Tuath-rianuigh*, or Tuaraniugh, the wandering people. The Persians say that the *Tourani*, or

* Bochart. Phal.

† Idem.

‡ Historiæ Osrhoenæ, p. 4.

§ Sacæ, nam et Bactrianam occupaverunt, et optimam Armeniæ tellurem, quam a se Sacasenam denominaverunt. Strabo, L. X. p. 511. Thus we see in the time of Strabo, the Sacæ-Seana, the Old Sacæ, were still existing in Armenia.

Northern Scythians, were so called from *Tour*, Son of *Feridoun*, a King of Persia of the first Dynasty, named *Pish-dadiens*: that *Tour* had an elder brother named *Irag*, who had Persia for his inheritance; and *Tour* was obliged to pass the *Gibon*, or *Oxus*, and to reign in the Transoxane Provinces. Mirkhound writes, that the City of *Mauaralnachar* on the East of *Bahr Khozan*, i. e. Caspian Sea, was built by *Tour*, from whom all beyond the *Oxus* was named *Touran*. *Almed Ben Arabshah* says, that *Turquestan* was named from this *Tour*; but the learned *D'Herbelot* clearly proves, that neither was *Turquestan* named from *Tour*, or *Iran* from *Irag*, as the Persians fabulously relate.

The Arabs, Persians, and Turks have always distinguished the Northern from the Southern Scythians: by the name *Jagiuge* and *Magiuge*, or *Gog* and *Magog*, says *D'Herbelot*, they understand the same as they do by *Gin* and *Magin*, or *Tchin* and *Matchin*; that is, the Northern Chinese and the Southern Chinese. (See *D'Herbelot* at *Magiuge*). Hence we find the City of *Magog* in Syria, &c. Our Colony of the *Magogians* never went North of the *Caspian Sea*, but extended from thence Southward and Eastward. And under the word *Turk*, *D'Herbelot* observes, that the Arabian and Persian Authors agree, that the Share of the Land that fell to *Japhet* and his Children, was from the *Gordian Mts.* to the *Eastern Sea*, and all to the North of it.

My reader being now prepared for the ancient history of Ireland, we must observe, that the ancient Armenians and Magogian Scythians, from whom the Irish descended, having been one and the same people, both named *Eirineach*, or *Abiranach*; it will not be surprizing to find, that the transactions of their Ancestors in Armenia, being either handed down by tradition

tradition or records, have been mistaken for the transactions of these people in *Eirin* or Ireland; and the same of the Expeditions of the Scythians into Iran or Persia.

For example: when we find in Moses Choronenfis the fabulous story of Noah's Niece, voyaging across the Euxine Sea, and settling in *Aburan* or *Eirinn*, i. e. the West, we are not to be surprized to find the Irish Bards bring her to *Eirinn* or Ireland; or when we find in the Annals of Armenia a people named *Gein-Thonni*, that is, Sea-faring men, from whom came *Cadmus*; we are not to follow Moses Choronenfis, and say, these were Canaanites (from a popular notion, that *Cadmus* was a Canaanite); they were indeed *Phœnicians*, the offspring of *Magog*, among whom we shall find *Cadmus* in the sequel of this History, and the cause of his being thought to have been an Egyptian. If the Armenians have their *Gelam*, a hero and leader, the Irish have their *Golamb*, which was a Cognomen of *Milesius*, the conqueror of Spain and of Ireland. *Golamb* dies, and leaves his Kingdom to *Heremon*;—the Armenian *Gelem* dies, and leaves his Kingdom to *Herman*: “*Gelamius Har-*
“*man genuit, et post aliquot inde annos mortuus est,*
“*cum id mandati filio suo Harman dedisset. Mosis*
“*Chorenenfis,*” p. 34. “*Hæ autem narrationes, seu*
“*veræ sunt, siue falsæ, nihil laboramus.*” *Idem.* p. 19. If the Armenians say they are descended of Japhetus, *Haigh* or *Oig*, that is, Japhet the *Giant*, we shall find, the Magogian Scythians, or Irish, to draw their descent from the Ancestor of Magog, or Japhet *Gadul*, whence they have to this day distinguished themselves by the name of *Gaduli* or *Gaodhal*; and this was the most proper name, because the sacred penman gives him the epithet of *Gadul* גָּדוּל, by which he means
a man

a man of extraordinary stature. And Sem, the brother of Japhet, *Gādul*. Genesis, chap. x. ver. 1. the Seventy translate it Japhet, the elder; yet Moses mentions him last; but if eldest or youngest, the word גַּדְל *gadul* implies *great*, magnum esse vel fieri. *Goadal Glas oraidbtor Gaodhal*, from the גַּדְלֵי-גַּל *Gadul Glaz*, illustis *Gadul*, the Irish derive their name of *Gadelians*. (Keating, p. 68. from an ancient poem). And the Posterity of this *Gadul-glas* were called *Scythæ*. (Polichronicon. ch. 37. L. 1. *agus Luchdna Scuitia saor o cumhaet gach cine*; and the Scythian people were never conquered. *Scythæ ipsi perpetuo ab alieno imperio aut inacti, aut invicti manserunt. Darium regem Persarum turpi ab Scythia summovertunt fuga. Cyrum cum omni exercitu trucidarunt. Alexandri magni ducem Zopyrona pari ratione cum copiis universis deleverunt: Romanorum audire sed non sentire Arma.* (Justinus, Herodotus, &c. &c.)

F I N I S.

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COLLECTANEA DE REBUS HIBERNICIS,

No. XIV. Vol. IV.

Containing a Vindication of the ANCIENT HISTORY OF IRELAND ; proving from Scripture and from ancient Greek Authors, that the Irish History is FOUNDED ON FACTS. From original Irish MSS. with Remarks on each Chapter, wherein is shewn,

THE original settlement of the Magogian Scythians, in Armenia ; the ancient histories of Armenia and of Ireland, collated ; proved to be the same. The migration of the Armenian Scythians, down the Euphrates ; their settlements on the Persian Gulph, in Oman and round the borders of the Indian Ocean, and of the Red Sea : That they were the *Am Sûm* of the Scriptures, and the *Ichthyophagi* of the ancient Greeks : Their mixing with the Dadanites of Chaldea, and the migration of some of these mixed Colonies to Tibet, and to Japon ; their navigations across the Indian Ocean, and from the Red Sea to Tartess in Spain : Their settlement in Canaan, at Dor, and Bethsean, alias Scythopolis, in the lot of the half tribe of Manasseh : their mixing with the Tyrians : their migrations to Sicily, Africa, Spain, and the Britannic Isles : Their flight from Tyre to Spain, with *Ith*, Governor of Tyre, when besieged by Nebuchadnezzar ; his pursuit of *Ith* to Spain, and of their final departure from Spain to Ireland, under *Ith*, commonly called the Milesian expedition : Of their
expulsion

expulsion from England, by the Cymmerig, or Welch Britons, and of their confinement to the North of Scotland, Manxs, and Ireland.

Of their arts and sciences, and of their skill in astronomy and navigation; proved to be the *lost ancient people* of Monsieur Bailly; proofs of their having the use of letters before the arrival of the Christian Missionaries; that the unknown characters of Persepolis are the Ogham letters of the Irish. Fragments of ancient Irish astronomy; proof that the science of astronomy begun in Armenia.

Of idolatry in general; that one general system was formed before the dispersion; that the Druidical Religion was part of the general system, and not peculiar to Gaul and Britain.

Of the Pagan Religion of the ancient Irish, collated with the Egyptian, Chaldæan, Persian, and Tibetan.

Of the Temples, Altars, Antra, &c. &c.

Illustrated with Maps and several Engravings.

By C. VALLANCEY, LL. D. &c.

